

THE CHRISTIAN CENTURY

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Number 1

The Battles of Religion Editorial

Taking Invoice By Thomas M. Iden

The Transition in China By Elliott I. Osgood

"The Family of Striving" By Herbert Smith

JAN 12 1917

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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Number 1

The Battles of Religion

STRUGGLE IS NECESSARY TO LIFE.

Whenever an organism is no longer struggling and fighting adverse influences it has already begun to die. The whole history of life is a history of struggle and of survival. A religion that tries to live softly has abdicated the place it ought to have in the life process. A proselyting Mormonism has made more strides in American life with its bizarre doctrines and its polygamy than has soft-living Unitarianism, which has the backing of our leading American university.

The operation of this principle is illustrated in the history of a local church. In the early days the neighbors sincerely raise the question whether the church can live. There is no lack of dire prophecy about the things that will happen to the enterprise. There is lack of money, lack of habits, lack of prestige, lack of internal unity, and there are many other hindering circumstances. These adverse conditions are often met with the most astonishing sacrifices. The members insist afterwards that their happiest days in the church were precisely those days of struggle.

In a certain suburb of Chicago was a Methodist church which had a seventy-five thousand dollar building. It had a wealthy clientele who paid all the bills of the church cheerfully. The church closed its doors a few years ago. The people would pay but they would not go to church. Loyalty was all expressed in writing checks. This church found that it could not live without the united effort of a Christian group against the evil of the world.

It is possible that the church of today may abound in physical properties and yet be poor in the things that are fundamental to its life.

★ ★

It is easy to note how all this applies to the Disciples. In the beginning they were everywhere spoken against. No denomination would furnish fellowship for this young but aspiring group of religious progressives. They were compelled to create their own fellowship. Challenged to debate, they met their opponents on the platform and defeated them in many a hard-earned victory. There was formed in the city of Chicago in the forties of the last century a society to "refute the errors of Campbellism." These were heroic days for our people. They emerged from this period of opposition with energy and a tremendous power in their thrust.

Now the Disciple ministers everywhere sit in the union meetings of the evangelicals. Often they lead. They have no desire to fight the old enemies. They have not found new ones. Some of our fighting energy has been used up recently in fighting each other. We need to discover the real enemy and then we can close up our ranks and fight shoulder to shoulder like true comrades.

What is true of the Disciples, is true of the whole

Christian world. We no longer have the same definite consciousness of who the enemy is, as did Martin Luther. It is said that Satan appeared to him in visible form and that the valiant reformer threw an ink-well at the arch-deceiver. Paul believed that the very air was full of spirits good and evil. He felt that the battle of religion was not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. The little circle of modern obscurantists with their personal devil tearing around the world stirring up trouble have a visualization of the enemy that undoubtedly increases their zeal and their power.

What the church of today needs is a fresh definition of the enemy of human life and a new thrust of the will to overcome this enemy.

★ ★

The Christian church of today must fight the pagan enemy against which she has stood for two thousand years. The battle has but begun.

This rollicking paganism would call us from serving the tables of the Lord to the carousals of luxury around tables of ivory. The wealth of our wonderful new age trickles slowly into the channels of charity and uplift. It flows like a mighty flood in the service of sin. Ice cream soda costs us more than religion. Chewing gum makes deeper inroads on our pocketbooks than does missions. Our enormous wealth might save the world if it were consecrated. It threatens to plunge us into a new "Dark Age," such as imperial Rome met at the end of her career.

It is the same old paganism which builds up new feudal orders based upon wealth and privilege, and even upon education. Christianity tears down these fences, but the old world spirit builds them up.

The secular spirit exalts the here and the now. It puts men in bondage to time and to sense. The bauble of today is worth more than the treasure of tomorrow. It blinds men to the deeper satisfaction of the spirit. The table of rich viands, the wine-glass, and every other sensuous thing is exalted above the deeper delights of culture and brotherhood and worship.

The pagan spirit is at work on the battlefields of the world today. It destroys human values ruthlessly in the saloon. With reckless hand, it breaks up the spiritual values which humanity has been trying to create through two thousand years of Christian history.

It is Christ against Sin! This is the battle of the ages and we are in the very thick of the battle.

Woe be to the counsellor who today reads us polite essays that anaesthetize waiting congregations? Woe to those who minister to a spirit of ease in Zion!

It is time for every follower of Jesus Christ to take in his hand the sword and lay about him.

Jesus said, "I came not to bring peace, but a sword."

EDITORIAL

THE REVIVAL OF RELIGIOUS INTEREST

PREACHERS are inclined to sing a doleful song these days about the influence of mammonism on religious life and worship. They tell the stories of small audiences and depleted prayer-meetings, all of which is regrettable enough. Not all of the signs of the times, however, are of this sort.

The big movements sweeping the country in various denominations are an indication that religious interest is still powerful enough to bring about certain results. The Men and Millions Movement of the Disciples has been followed by great forward movements in other denominations. The Baptists have their five-year program. The Congregationalists are celebrating the tercentennial of the landing of the Pilgrims with new and worth-while efforts in religion. The Christian Endeavor movement has its "Millions" campaign on. The Methodists and Episcopalians have been raising astonishing sums of money running into the millions for the pensioning of the aged ministers of their groups.

All these things are signs that the mammonism which is declared to be of such danger to the spiritual life of America has been made to turn the wheels of more than one movement looking in the direction of human uplift.

These movements indicate the efficiency with which the church is learning to organize herself nationally. Men of Napoleonic intellects are at work in the great enterprises of missions and benevolence. Their success, however, indicates that America has not lost her interest in religion, but has only found new ways of expressing it.

All of these things are good, but we still wait for a revival of interest in the deeper things of religion. Our age is full of loose and inadequate thinking about the ultimate problems of religion. It lacks in devotional spirit. It does not possess the evangelistic spirit that such a worth-while religion should have. While we rejoice in the religious interest that is now shown, we hope for other and more fundamental kinds of devotion to the cause of Christ.

THE DIVISIVE "ISMS"

THE public press reports a Disciple church in Los Angeles as being in the courts over the question of its property. A minister who was once interested in socialism has now taken a new view of how our world should be made over and has espoused the views of the late "Pastor" Russell. This has brought a split in the church and a suit in the courts to determine the ownership of the property. The court will probably determine the property question from the viewpoint of the numbers on either side. The question of right will be passed up to a Higher Court.

This is but another example of the destructive character of what Alexander Campbell well called Opinionism. The church of which we speak is not divided over Christ. It is divided over a group of man-made interpretations of scripture. Faith has been obscured by zeal for man-made doctrines.

It is a true note that has been struck throughout our movement that we are to find our unity in the big fundamentals of religion. Love for and loyalty to Jesus Christ is so big and compelling an interest that it leaves

no place for the quarrels and bickerings of factionalists who give their lives to small loyalties and superficial modes of thinking.

Perhaps we all have in our thinking divergences from orthodox modes of thought. Some of us are modest enough to write a question mark over opinions different from those commonly held. Others find a sense of certainty about their peculiar notions that does not pertain to the ideas held in common with others.

The self-appointed leaders of "isms" and factions in recent years have had a most unsavory history. Sometimes the same victim has fallen for more than one false teacher. We can see in the "isms" the working of an unquenchable interest in religion. We could wish that this interest had wiser direction.

PROHIBITION AND POLITICS

THE prohibition question has been taboo among the politicians for a good many years, but the time is near at hand when it will be the liveliest of political questions. The territory in this country under state prohibition corresponds pretty well to the territory which recently voted for Mr. Wilson, as William Jennings Bryan points out in his speeches. The only way the Democratic party can avoid coming out for national prohibition is by a type of evasion it has often used before—the doctrine of state's rights. Should it stand for national prohibition, the Republican party would be compelled to come into the fold or else take the worst drubbing of its history, for it is now well known that the church people will scratch their tickets these days on this issue.

It is none too soon for there to begin a jockeying for position in this matter. The Republicans may control the next house of representatives. They have an opportunity to take some kind of prohibition initiative, such as making the District of Columbia dry. If they fail to do so, the public will be informed of the kind of attitude they will take at the next national election.

There was never a time when the prohibition forces needed wise leadership so much as now. It is the misfortune of the movement that it is still so much divided by rival organizations and policies. Almost as deep as the need of Christian union is the need of Temperance union, a kind of close federation of all the societies that are working for a saloonless nation. Every true friend of the temperance cause will lend his influence toward such a federation.

The moral issues are now to the fore in the nation. We are thinking about many problems that are distinctly in this field. Very prominent among all these is the problem of giving the coup de grace to John Barleycorn.

DO CITY MISSIONS PAY?

WORK among immigrants in a great city may seem to some to move slowly enough, but when comparisons are made it is seen that the results are of a very gratifying sort. The Presbyterians organized a mission among the Persians of Chicago. They have been permitted by the other denominations to work this field exclusively. At the end of twenty years there were more Persian Presbyterians in Chicago than there were in Persia at the end of fifty years of missions, al-

though Presbyterian expenditures in that country had run to a considerable total. This is not to discredit the enterprise of carrying the gospel to Persia, but it is to answer any who would regard city mission work as slow and small in results.

The reason city missions have often shown such meager results has been the niggardliness of the expenditures for them. In China a single mission station will have a whole group of missionaries conducting the various types of work, a large part of which is philanthropic, though with a Christian motive. In city missions, in days gone by, a man of rather questionable ability has recently been set down alone in a great racial group and expected to master the situation.

The Presbyterians spend every year in Chicago over \$125,000 for city missions. The Disciples spend from two to five thousand dollars. When it comes to comparing results, it is clear that the big thing brings correspondingly more results than does the small thing.

It is manifest that our home missionary agencies find city missions a popular note to be struck among the Disciples. They talk more about city missions than anything else in their literature. When it comes to spending the money the people give on the basis of this literature, a mere pittance goes to the thing that Disciples everywhere are interested in. This is just as ill-advised as killing the goose that lays the golden egg.

City missions pay in human results. They pay as a means of arousing home mission sentiment. They pay in the way of claiming the world for Christ. Why are our societies such laggards in this challenging task?

THE CHURCH AND THE STATE

WHEN Constantine was converted Christianity became in a sense a state religion. It was the beginning of changes that were fundamental to the religion of Jesus. The Man of the Divine Life had given the world the Sermon on the Mount. His teachings under the hand of the Greeks had evolved the Nicene creed. Now, they were to be still further changed. The Kingdom of God was to become a kingdom of this world, visible and temporal.

Protestantism did not at once repudiate the principle of the union of church and state. Indeed, a part of the success of the movement of Martin Luther, as contrasted with some previous reformatory movements, was in playing one petty prince against another. The new Lutheranism was quite as much a state religion as was the old Roman Catholicism.

On the British Isles reformation did not mean a separation of church and state. In the long ago, only the Baptists insisted upon such a separation. It was the competing sectarianism of America that brought about an article in our constitution guaranteeing the freedom of religion and the separation of church and state.

We now face the danger of a divorce between religion and citizenship which is different from a separation of church and state. The state needs the moral idealism of the church. There are many public questions which need a keen conscience. Recently the mayor of a certain city gathered the ministers of the community together to hear a protest by some negro citizens against a film show, "The Birth of a Nation." The mayor insisted that he wanted to know what was right from men who ought to furnish the community with some of its standards of righteousness. The whole conscience

of the church should be brought to the solution of our national problems.

Nor should the nation allow itself to legislate detrimentally to the interests of the church. A democracy in government has no better friend than a democratic religion.

FAITH AND CHURCH WORK

IN FEW enterprises is there so little faith as in the plans of some local churches. Business men, elders and deacons who manage their own affairs with a wise faith in the development and success of their business often proceed with halting caution in managing the local church; this cripples it for progress.

It would not be well to trust too much to the thing that is going "to turn up" in the year's work, but does not an examination of the records of any church show that in the matter of finances a good deal of dependence may be placed any year upon this element of uncertainty? The church always has more resources than those revealed by the every-member canvass.

When a congregation needs a new building some voice is always raised insisting that "we should have the money first." This man ignores the palpable fact that church buildings are seldom built that way. They are always adventures of faith. Unless one can trust God and the people, what is the use of having a church?

It is the same way with a progressive policy. When an innovation is proposed someone can always see trouble ahead. It is well enough to examine such a possibility, but if no new thing were ever done until all was clear sailing, the progress of our old world would be rather slow.

The congregation in its own life needs to be taught that the man of faith can remove mountains. There is a kind of spiritual miracle that is still possible. Over our country every year there are congregations which have accomplished the impossible. These are the blessed products of faith.

The church needs a new faith in the efficacy of its own message. We are not preaching a gospel lacking in merit. We are not the expounders of any new and untried "ism." Ours is the gospel of the ages, which has been shown by many centuries of glorious results to be a gospel fitted to the soul of man. So long as we have the gospel of the Divine Christ, we may plan for our churches with a faith that falters at nothing.

SOCIAL UPLIFT AND SALVATION

THE man who preaches the social ideals of Jesus is sometimes accused of neglecting the "gospel."

Those who know how the New Testament defines the gospel will smile at such an inadequate judgment. The gospel includes the whole redemptive program of Jesus Christ. There is no evidence that Jesus looked upon himself as coming to save a few lost individuals as brands from the burning. He came to found a kingdom. He talked most about this ideal. Translated into a twentieth century equivalent, his purpose was to create a divine order of society.

There is really no discrepancy between the thing we call social uplift and the thing we call salvation. One looks at humanity in the mass, the other looks at people as individuals. Any adequate study of religion will deal with both these phases.

There is, of course, a type of social uplift talk which

is not very religious. It deals with the small details of life and with the physical and economic largely. The man who would reduce all our problems of life to the economic can scarcely claim Christian support for his attitude. It is against such preaching as this that the churches have often reacted.

There is, however, a kind of preaching of salvation which has no care for the neighborhood a man lives in. Except for what "Billy" Sunday does against the saloon, his preaching has but little in it for the community, though his preaching reaches a whole community and ought to bear a community message. When salvation deals only with the subjectivity of the individual, when it is treated in such manner as to leave the individual still essentially a self-centered egotist hunting for a selfish heaven, this doctrine of salvation is not of Christ. It is a modern perversion.

Social reform rests back upon the individual. Individual salvation has its roots in the Christian community. The two ways of looking at life and redemption are inseparable.

THE RURAL CHURCH BUILDING.

MANY a rural church has heard through the religious press of the new movement in rural life. Perhaps the new rural minister has made his appearance, with his revolutionary ideas. But the old meeting house stands there grim and impossible, forbidding by its architecture the practice of the kind of social life which our present ideals demand.

There are still many rural church buildings which were built for the single enterprise of preaching the gospel. These plants are not adequate for the work of the Sunday school. Least of all do they furnish the young people a meeting place; nor do they give to the community the other things that go with a live and modern church.

In some cases the old church building could be remodeled in such way as to furnish some of the features that go with the model rural church.

In other cases there could be an addition built that would supplement existing facilities. In most cases, probably, the new life in the rural church demands a new plant which may stand as a symbol of the modern spirit which possesses it.

What is most needed now is a book of plans showing how fitting buildings may be erected and also indicating their cost. Our Church Extension society once performed a real service for the brotherhood by publishing a number of plans of church buildings. Times have changed and the work needs to be done over again. There is a possibility that the Federal Council of the Churches of Christ in America may become responsible for a collection of such church plans. Were these gathered together, they would help in shaping the church buildings of country districts the country over.

ARE THE INDIANS EVANGELIZED?

THERE are about 325,000 people in the United States and Alaska who are classed as Indians.

While for a long time the number of aborigines decreased, this has not been true in recent years. The wise provisions of the United States government have led to the development of the Indians in directions which will probably guarantee their survival in American life.

A study of the religious affiliations of the Indians is very interesting. Not forty per cent of them make a profession of the Christian religion. Of these about one-half are Roman Catholic and the other half have membership in Protestant churches.

There are but few of the denominations of any size who are not doing work among the Indians. The Baptists have 5,408 communicants among this people. The Methodists have 5,300. The Northern Presbyterians have nearly 9,000. The Protestant Episcopal church has nearly 7,000. The Disciples alone of all the great evangelical bodies of the country have continued to do home mission work independently of the needs of the red man.

It has been stated that the Indian has been sufficiently provided with institutions ministering to his spiritual needs. The Home Missions Council, on the other hand, estimates that there are 46,312 red men in the United States who are not provided with religious opportunities.

In the northern part of New Mexico there are 3,000 without such advantages. In California north of Tehachapi Pass there are 5,000. There are 2,000 on Lake Superior in Minnesota. In Wisconsin it is estimated that there are nearly 3,000 Indians in three tribes who do not have the gospel.

The record of the white man in his dealings with the Indian is not a very good one. The least that can be done now is to share with the Indian the opportunities of the gospel and of modern education. Can anyone show why the Disciples are absolved from doing their proper part in the fulfillment of this great duty?

THE PRACTICE OF EXTORTION

NOTHING better illustrates the backwardness of economic development in this country than the present speculation in the necessities of life. The prices paid for coal are in some instances increased fifty per cent over last year's prices. The man who digs it out of the earth has a wage set by previous contract and gets no more than last year. The railroad hauling the coal gets no more, though perhaps it should. Who gets the fifty per cent? Few of us are in position to say. It may be divided "fifty-fifty" between the mine owner and the local dealers' association. Price-kiting is made possible by organizations of mine owners and of local dealers who co-operate.

A journal called "The Modern Merchant and Grocery World" gives its subscribers the following advice: "Consumers are being educated today by a variety of conditions to pay good prices for everything they buy. The retail merchant who doesn't take advantage of that had better drop out. Never again will he have such a chance." Anyone who knows the inside of the food-selling business knows that in considerable measure the kiting of prices is the result of clever organization and not of the law of supply and demand.

Meanwhile, various citizens propose various remedies. The Socialist insists that he has a remedy that would be effective. Some propose an organization of the consumers which would use the boycott as an effective weapon. This weapon has been laid on the heads of egg trust magnates a time or two with some effect. Still others insist that the government should regulate prices by law, after due investigation. In a few places municipalities have started community stores, which

compel the merchants to ask fair prices. There is always possible the organization of co-operative stores.

Selfishness of a superlative character tends to defeat itself. This era of high prices will have its aftermath.

CALL FOR ARMENIA BRINGS RESULTS

THE call for Armenia and Syria, which was made the past autumn, and continues to be made, has brought some astonishing results. The Christmas ship sailed on schedule, with supplies on board such as cannot be purchased in these countries. The leading cereals and condensed milk for the babies are sent in this way.

The very week that the relief ship sailed with its \$250,000 worth of supplies there was a sum of \$410,000 cabled for immediate use; this sets a precedent in the relief work of a single week. In addition to this, the committee has promised \$500,000 early in January.

Every cent of the money contributed is sent direct to the field, certain individuals in this country having volunteered to bear the financial burden of the administration.

The need in Syria is appreciated when it is learned that bread sells in Beirut for thirty-five cents a pound. All the food supplies useful to an army have been confiscated, and that leaves in the country but little flour or grain.

It is reported that among the Nestorians nearly every man is dead and many families are without food, clothing or shelter. It is said that it will require five millions of dollars to carry the unfortunate people through the winter.

This great need challenges the quality of our Christian civilization in America. We are bloated with war profits and there is money in abundance for everything that we are interested in. This opportunity of saving lives with relative small expenditures for each individual is one that should appeal to the generosity of our American people.

These emergencies are giving us an opportunity to make our prosperity a blessing to us, and not a curse. The needs of the unfortunate people of the world should absorb just so much of these enormous profits as may be required to do the work efficiently.

RELIGIOUS INFLUENCE OF READING

LITERATURE and religion are not far removed from one another. The great men of literature were always invading the religious realm. Not only was this true of Shakespeare and Milton. It is just as true of Jack London and Winston Churchill. No man is able to put his soul into a book and not touch the things that are religious in character.

It is for this reason that the reading of a people is so important from the viewpoint of the church. The minister's sermon is but a small influence in shaping religious opinion when the daily newspaper and the magazine are busy on the job all week long, not to mention the ubiquitous novel.

The minister may know but little about the world in which his people live. He may not take many magazines. Many ministers never read a recent work of fiction. They are, therefore, preaching to minds as foreign to their own as if their ministry were in Timbuctoo. The alert minister knows what his people read.

The minister who is a leader not only knows what they read, but he directs their choice of reading matter.

The thing is simply done. The sermon can be illustrated with material from this contemporaneous literature. The church library can be made to circulate the best things. The parish paper can print some short and pithy book reviews. In this way the church may make the reading of its people count for the creation of Christian character and the development of a Christian outlook on the world.

In recent years the literary tide has on the whole been favorable to religious progress. Obscurantists are troubled to note the drift in that direction. They do not realize that this tidal wave has not been stirred up by the few university trained preachers; it is written deeply into the contemporaneous literature. A book like Churchill's "The Inside of the Cup" indicts the passing phases of religion powerfully. The literary weapon is one that the religious leader must learn to use.

CHRISTIANITY AND WAR

George Bernard Shaw can afford to affect humor in the midst of the awful world cataclysm. He writes in satirical verse:

"Soldiers abiding in the field, keeping watch over their wire entanglements by night.
Mars in excelsis.
Christianity nowhere.
God rest you, merry gentlemen,
Let nothing you dismay.
And dogs delight to bark and bite
Until next Christmas Day."

Over against such cruel flippancy are to be placed the more serious words of Winston Churchill. He says:

"Christ brought peace, not a sword. Progress must be fought for. And the best insurance against war in the future is the spread of democracy, of practical Christianity, among the nations of the earth."

With mighty voices raised on every hand in behalf of the ideas of our Christ, there is no need that any Christian should be ashamed of his Lord. We have only to be ashamed of our weak and half-hearted support of His cause."

Earth Is Enough

We men of earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The stairs into the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.

Here on the paths of every-day—
Here on the common human way
Is all the stuff the gods would take
To build a Heaven, to mould and make
New Edens. Ours the stuff sublime
To build Eternity in time!

—Edwin Markham

Taking Invoice

A Look Backward and a Prayer for the New Year

BY THOMAS M. IDEN

HOW much more of you is there than there was a year ago? How much more of personality, of influence, of power? What have you discovered in yourself that a year ago you did not know was there? Have you gained enough to justify the outlay in time and money and sacrifice and labor? Has life been a paying proposition to you? If not, who's to blame?

It is the voice within that is your examiner. Are you physically stronger than a year ago? Have you greater endurance? Can you lift more, run faster, jump farther? Are there more pounds of you? Is it good, healthy flesh you have put on? Can you see better, hear more distinctly, get more satisfaction out of the use of all your faculties? Have you better control of your body than you had a year ago? Are all your senses more responsive to the calls you make upon them? Are you running the machinery of your physical being more economically and more efficiently? Are your passions and your appetites serving and not mastering you? If so, well and good. I congratulate you on finding yourself physically. You will pass.

* * *

How about your mental measurements? Will you stand up and be questioned? Can you think with more concentration and to better purpose? Can you see through the daily perplexities and solve the daily problems of life more sanely, accurately and quickly? Has your mental grasp increased, your range of comprehension widened? Are you clearer in your reasoning, more logical in your conclusions, more cautious in your mental ventures and experiments? Do you understand yourself and your fellows better? Have you acquired a reasonable degree of wisdom along with the knowledge you have gained? Are you coming into full possession of your mental powers, so that they serve you honestly, and you can trust them? Are you learning to think things through before you decide and act? Do you see beyond today's horizon, consider the end? Does your thought find a resting place in the eternal verities of God's great universe? Are you sufficiently bold and free in your thinking, and yet humble and teachable and tolerant under the consciousness of your limitations and your lack of knowledge and experience? Are you finding yourself in the intellectual world and enjoying fellowship with its

great thinkers? Has your thought of God and His universe enlarged to keep pace with your growing mind? Is God bigger and better and kinder and holier to you than He was? If so, well and good. You are entering into life in greater fulness. Mentally you will pass.

* * *

But how about your heart life, your social responsiveness, your moral obligations? Are you larger and broader in your sympathies? Are you thinking less of yourself and more of your neighbor? Does the golden rule appeal to you more strongly than it did? Are you more altruistic in your thought and life? Is your sense of right and wrong more keenly developed? Is your conscience more sensi-

tive? Are you more compassionate, more concerned about duty, more responsive to the voices within? Have you linked yourself with the whole world of mankind in a bond of universal brotherhood? Do you love all men? If so, well and good. The days have brought you wholesome growth. You are passed on this test.

* * *

Are you more deeply conscious of your relationship to, of your alliance with, and your part in, the great spiritual kingdom of God? Is the divine element asserting itself in you as it should? Are you giving it control of your life? Are you constantly remembering that you are "stamped with the image of the King," that the breath of God is in you, that you are a living soul? Are you rising to your privilege as a son of God? Do you even half-way appreciate what it means to share God's nature, to be heirs of the good and true and aspiring things of the Father? If so, God bless you! You have not lost your soul. You are making progress. By and by, you will be like Him, strong, whole, complete—perfect, as your Father in heaven is perfect. I wish for you the supreme joy of "going on."

* * *

God, forbid that any one of us, in view of what he may become, should be content with what he is. Make us to feel our kinship, yea, our identity, with the divine and the immortal. Help us in the quiet and solitude to find ourselves, to master ourselves, to grip ourselves with the confidence of victory. Lord, it is easy to fight with an army, touching elbows with our comrades, moving together at the sound of the martial music, the call of the captain, the rhythmic tramp of the soldier troops. It is easy to do the heroic thing with the cheering crowd looking on. Victories of the battle field, the diamond and the gridiron do not come so hard. But neither do they mean so much as the conquest of self when alone—no eye seeing, no ear hearing, no one conscious of the struggle. Everything is in favor of the man who has overcome himself—that has only the world to fight. No foe is so formidable as the foe within. God, help us to find ourselves and, in finding ourselves, to find Thee. We know that we need not seek further than the depths of our own hearts to find God. Thou art in us. Reward our search. Amen.

A HAPPY NEW YEAR 1917

FAREWELL TO YOU, O FLEETING YEAR!

Alone with Destiny you leave us here;
Faint, on the threshold of bright Hope
we stand,
A supplication on our lips for Peace
throughout the Land:

We may not know the Future's store,
We have Thy guidance, Lord,
we need no more;
O'erflow our hearts with love for
all Mankind,
Then, in the New Year perfect peace
and happiness we'll find.

Farewell, Old Year! thy waning star
Has shed her light of Promise
from afar;
And as she dims in clouds and
disappears
A brighter Star of Peace will shine
Resplendent, through the years!

James Austin Murray

The Transition in China

Some Signs of the New Times in "Changeless China"

BY ELLIOTT I. OSGOOD, M. D.

SIXTEEN years ago the Chinese were in great hatred seeking to chase every foreigner out of their borders. The epithet "foreign devil" was heard everywhere the foreigner went in China. Thousands of "rice Christians" laid down their lives for their faith in Christ. The government and officials were as bitter against the foreigners as were the literati, the influential class in China.

To-day the Chinese look upon America in particular and other nations in general as friends. They are looking to America and the American missionaries to aid them in the transformation of their country. They have sent a commercial commission to America to study conditions here in relation to the development of their country and their commercial relations with ours.

THE "IRON HORSE"

Not so many years ago the Chinese suffered the building of a short strip of railroad on their coast. When they saw the "iron horse" start on his first journey along the line they feared for the safety and peace of themselves, and lest the evil spirits should bring disaster upon their country for having allowed such an innovation to be introduced, they bought back the railroad and carted it off to Formosa.

To-day they have more than 4,000 miles of railway constructed, and would have had much more if the war in Europe had not hindered. Recently they made a loan from the United States for continuing this work. The building of the railroad has aided greatly the opening of their vast undeveloped resources.

Ten years ago they still had their

effete educational methods. Children were simply memorizing the classics. There were no girls' schools. To-day a great Chinese Commercial Press in Shanghai is turning out modern school books by the millions, and a modern curriculum governs every public school in China. English is the one foreign language being taught and all children reaching grammar grades are expected to study it.

AMERICA'S GREAT INFLUENCE

Ten years ago the Chinese were boycotting American goods. To-day the American flag is the one foreign flag which has been honored by being floated over every walled city in China. This was to signalize the fact that America was the first great power to recognize the new Republic.

Ten years ago China was an Empire, ruled by a foreign house. To-day she is a great Republic with the United States as her model. Then she had little that could be called patriotism; now she has a very real national consciousness.

Ten years ago the educated people in China were largely atheistic or agnostic, having learned this lesson from Japan. The work of the medical missionaries and their co-workers during the revolution and rebellion has led these men to believe in the existence of God. Then the uneducated were idolators. To-day many temples have been cleaned of idols and turned into schools. Others have been allowed to go into decay.

BANISHING OPIUM

In 1906 China started to rid her country of the awful opium evil.

This was accomplished within ten years. No less than 22,000 tons of opium were being consumed annually by the people. She had the opposition not only of many of her own officials, but also of the powerful British opium princes; but she found a friend in America. In seven years the deed was accomplished. Opium is not now grown within the borders of China and smokers must smuggle it in if they smoke it at all.

In those days the Chinese soldiers, besides their out of date weapons, carried bird cages, fans and umbrellas. To-day China has her own arsenals, and her soldiers are equipped and drilled in modern style.

MOVIES IN MODERN CHINA

Telegraphs, telephones, automobiles, moving pictures, electric light plants, modern streets, and even aeroplanes are now found in China. The streets of many cities are being cleaned and sanitation is sweeping away the filth and dirt of centuries. Educated men are not ashamed to enroll themselves in classes studying the Bible and many are found on the rolls of Christian churches. Christians are now holding high office in the new Republic. From the literati are coming men filled with the spirit who are preaching the gospel with power to the students of the modern colleges and universities. The church in America is receiving appeals from the leaders in China to send out Christian men who will lead in industrial, agricultural and professional development of the new Republic.

The old China is dead. Long live the new China!

Chuchow, China.

"The Family of Striving"

Christian Endeavor in the Land of the Congo

BY HERBERT SMITH

I N translating from one language to another many names and ideas take upon themselves new phases of meaning. It was not possible to translate wholesale the words "Christian Endeavor," but the Congo Christians have grasped the spirit of the idea. The name adopted signifies about as much as our own term in English. "Iboko ya Mameka": "Iboko" means family, group, class and has also been

adopted for the word church. "Mameka" is the participle of the verb Meka, to try, to strive, to practice, to examine, to taste. Hence the name, "The Family of Striving."

And that is what our family is which gathers together on Friday nights, a family of strivers and tryers. Many a new Christian tries to make his first speech in that meeting. We try out new ideas, new songs and new desires for better

things. We have also a Junior Endeavor at Lotumbe and this keeps away some of the younger members of the church who formerly attended on Friday night.

GETTING A CHANCE TO SPEAK

But the evening is well taken up, especially at the time when the evangelists and non-residents come to attend the quarterly meeting. Then it is that one has to strive

mighty hard to get a chance to speak. The resident Christian Endeavorers usually give the visiting members the first chance, but there are no idle moments. Many of these visitors have their own Endeavor meetings in their little forest homes. Others are not so favored, but they all are anxious to say some word in His name in the big meeting at Lotumbe.

We start off with two or three songs and then have prayers by several. Then the subject is read and scripture passages given. The leader, perhaps the missionary, explains the topic. Then the meeting is open. This is the signal for the real meeting to begin. The members have been warned previously that no one

must talk long, so away they go. Perhaps an upriver man gains the floor first. He speaks in what is almost another dialect. He had his teeth filed before his days of Christian Endeavor had arrived and that adds to the difficulty of speaking plainly. But the people listen to him willingly and he brings a message which they are able to understand. Then, perhaps an Ekondo man speaks. He really has had to learn Lunkundo; he puts in many of his words, but they fit so well that one knows their meaning by intuition.

LOVERS OF SONG

Speeches and prayers and songs intermingle. The native loves to sing and he would think a meeting pretty dull if songs were not plenti-

ful. Then from the rear of the church arises Bombito, my old fisherman friend. "That's just it," he calls, and then one has to listen to follow him. He elides words and cuts out particles and his speech is a rushing torrent. Even the deaf hear when Bombito speaks. His points are usually well taken and it is good to hear him.

Formerly our Christian Endeavor meetings had to take their bearing from the speech of the leader; now great numbers are able to read. This gives a new tone to our meetings. They read the Living Word for themselves. Our "Tboko ya Mmameka" is a source of help and inspiration. We hope to improve it as we grow older.

Dr. Grenfell on Labrador

(From the Boston Transcript)

DR. WILFRED T. GRENFELL is in Boston for a few days on his way to attend the annual meeting of the International Board of the General Association in New York. As soon as the meeting is over he returns to take up his duties in Labrador. In Dr. Grenfell's new book of stories, "Tales of the Labrador," recently published by Houghton Mifflin Company, he has gathered a series of short stories, founded on fact, that contain graphic accounts of shipwreck, peril and adventure among the hardy Labrador fishermen and their Eskimo neighbors. Although a great part of Dr. Grenfell's time is occupied in ministering to the physical needs of his chosen people, he takes a deep interest and an active part in increasing their opportunities for education, and in developing their industries. When questioned on the latter point, Dr. Grenfell said:

"Industrial conditions in Labrador are far better than they have been for some years past. This year, to our surprise, the Labrador herring have returned, and although we have been handicapped by the difficulty of securing salt with which to preserve the fish, and the shortage of barrels, the fishermen have made a good profit. Next year we hope to have plenty of seines and salt ready for the fishing season."

BUILDING MANY SHIPS

"Has the reviving industry occasioned the building of more wooden ships?" Dr. Grenfell was asked.

"Yes," he replied, "isn't it interesting—this rejuvenation of the old shipping yards? Just as along the New England coast the yards that had fallen into disuse are awakening from their long apathy, so the Labrador shipyards are busy once more. You see, many of our Gulf steamers have been sent to Russia—in fact, most of our steel ships have been requisitioned by the French and English governments. Then, too, the seal fishing has been depleted to an alarming extent by steamships, so that the fishermen are realizing that it is better to go back to the sailing vessels. I am glad," he went on, "one misses the sight of snowy sails and the smell of the sea that gets into a wooden ship."

EDUCATING LABRADOR WOMEN

"The war has taken many of our men from the fisheries, of course," Dr. Grenfell continued. "People have wondered how men who spend their lives on the water have been able to endure life in the trenches. As a matter of fact, they have stood up under it very well. Last year, when I visited the French trenches, I heard, on all sides, tales of their courage, patience and resourcefulness. You see, some of our boys who come up to the Pratt Institute are turned down because of their deficiency in mathematics and kindred subjects, but they are geniuses with their hands. Their ingenuity and practical accomplishments have proven invaluable in many tight places."

"What has the 'higher education' done for Labrador women?" was the next question.

Dr. Grenfell smiled. "Just as many of our girls as our boys go to our graded schools, and they are as eager for information as the boys. Some come down here to New York to school, after we have done all we can for them, and when they are finished with their various studies, they go back to Labrador and enter into the work of helping the others. Among the older women, however, the making of woven mats is a flourishing industry. These mats are made of many colored pieces of flannelette, and when finished they are really beautiful and look like tapestry. The women embody typical scenes of Labrador in them; hunting scenes in some; pictures of fishing schooners and icebergs in others, and, of course, the reindeer is a favorite subject. The demand for these mats is steadily increasing and the money which these women earn is very welcome. It makes just the difference, for instance, between having enough milk for their children, and sometimes, not having any; from struggling along without the bare necessities of life, and being able to afford a little comfort."

Dr. Grenfell spoke enthusiastically of the many volunteer workers who go to Labrador in the summer, and of the invaluable assistance they give. He mentioned, also, the fact that clothing is always needed for his people, and he gave sincere praise to the Labrador Needle Work Guild, whose efforts in securing clothing and in sewing for the people of the north have been greatly appreciated.

Reading the Bible in the Cannon's Glare

"I SEND you my gratitude for the Book, which shall be my companion, a comfort in trouble and an inspiration to faith." This message is received from an officer of the Austrian army in acknowledgment of a Testament given him by an agent of the International Young Men's Christian Association. In response to Dr. Mott's appeal to the World's Sunday School Association, \$7,500 of the funds contributed by Sunday school children in America has been turned over to the Young Men's Christian Association for their work in the prison camps, the hospitals and trenches of Europe.

Another Austrian officer, who in civil life is a lawyer, wrote: "When the letter carrier came to camp last night he handed me a little package. 'Is that all?' I asked, somewhat disappointed. 'I'm sorry, but that's all,' he replied. But what joy when I opened the package and found that it

was the Word of God. I began to read it in the glare of the enemies' flashing cannon."

The agents of the International Young Men's Christian Association in Italy write of the remarkable readiness—even eagerness—on the part of the Italian soldiers to read the Gospel. Colporteurs have been invited into the barracks and hospitals and given a free hand. Officers have taken copies to distribute. The eagerness of the Italian soldiers for the Word makes the present occasion strategic. Between three and four million men, representing every class in Italian society, are eager to read the life-giving Word.

Although it is impossible to secure exact information as to the number of Testaments and Gospels distributed in the different European countries with the funds contributed through the World's Sunday School Association by Sunday schools and individuals of America, the following figures will be of interest:

55,199 in France.
471,316 in Central Europe, which comprise Germany, Austria, Serbia Roumania and the Balkans.

31,250 in Italy.
80,000 in Russia.
150,000 through the International Y. M. C. A. in the different countries.

Altogether, nearly 800,000 of the "million Testaments," which has been the goal of the World's Association, have reached the soldiers of Europe, but there is no need of stopping with one million when in Italy alone between three and four million soldiers are calling for the Book, and the opportunity is as great or greater in each of the other countries at war. Five cents buys a copy of the New Testament; a Gospel costs even less.

[Gifts may be sent to the World's Sunday School Association, 216 Metropolitan Tower, New York City.—Ed.]

My Lady of the Slums

A philanthropic New York woman was entertaining in the spacious grounds of her suburban residence a large number of East Side children, as the New York "Evening Post" tells the story. On her round of hospitality she was impressed with one strikingly beautiful little girl. She could not have been more than nine years old, but her coal-black eyes flashed with intelligence. The hostess introduced herself and began a conversation.

"Does what you see here today please you?" she asked.

The child eyed her host in silence.

"Talk away," said the lady. "Don't be afraid."

"Tell me," then said the child, "how many children have you got?"

Astonished at the question, the lady hesitated for a moment, and then entered into the fun of the situation.

"Ten," she replied.

"Dear me," answered the child, "that is a very large family. I hope you are careful and look after them. Do you keep them all clean?"

"Well, I do my best."

"And is your husband at work?"

"My husband does not do any kind of work. He never has."

"That is very dreadful" replied the little girl earnestly, "but I hope you keep out of debt."

The game had gone too far for Lady Bountiful's enjoyment of it.

"You are a very rude and impertinent child," she burst out, "to speak like that, and to me."

The child became apologetic. "I'm sure I didn't mean to be, ma'am," she explained. "But mother told me before I came that I was to be sure to speak to you like a lady, and when any ladies call on us they always ask us those questions."

Three Hills

By Everard Owen

*There is a hill in England,
Green fields and a school I know,
Where the balls fly fast in summer,
And the whispering elm trees grow,
A little hill, a dear hill,
And the playing-fields below.*

*There is a hill in Jewry,
Three crosses pierce the sky,
On the midmost He is dying
To save all those who die.
A little hill, a kind hill,
To souls in jeopardy.*

*There is a hill in Flanders,
Heaped with a thousand slain,
Where the shells fly night and noontide
And the ghosts that died in vain.
A little hill, a hard hill,
To the souls that died in pain.*

—The London Times.

Social Interpretations

By Alva W. Taylor

Starving Millions and Indifferent Millionaires

With 25,000,000 on the slow and torturing road to starvation and American wealth increasing at the rate of more than a billion a month, with the most of the increase going into the hands of a comparatively small percentage of the American people, one wonders why Americans hesitate at the demand of humanitarians that we give money by the tens of millions to save these starving millions. Henry Ford divided some \$60,000,000 of profits last year, and not a man who shared the dividends, himself included, would have to miss a single meal or even be conscious of the loss of aught if the entire sum were turned over to the need of these suffering millions whose torture has fallen upon them as if it were the devastation of earthquake and flood.

The advance of Standard Oil stock recently thrust Mr. Rockefeller's fortune beyond the billion dollar mark. Certainly Mr. Rockefeller could not feel any poorer if he gave a hundred million of it outright to save the lives of these millions. Mr. Carnegie has endowed his foundations with untold millions with which to build libraries and pursue scientific objects and, ultimately, through the rather rarefied atmosphere of culture, to bring good to the Anglo-Saxon race; but the Anglo-Saxon race would supply the entire deficit in the natural course of its educational and scientific pursuits if Mr. Carnegie were to turn a good hundred millions of these endowments over to saving the lives of these suffering multitudes.

When one looks upon the unspeakable anguish involved in this slow massacre of the innocents he wonders why America's plethoric millionaires are indifferent. There is a Chinese proverb which says "a louse on your own head is worse than a lion in your neighbor's yard," and so it seems that the unspeakable terrors of death and starvation on the other side of the earth do not touch the sympathies of even tender-hearted men who have it within their power to alleviate the misery.

* * *

A Socialist Mayor for Minneapolis

Minneapolis has elected a Socialist, Thomas Van Lear, as mayor. His election was brought about by a battle with the street car corpora-

tion, which is endeavoring to renew its franchise on basis of an inflated valuation. The newly-elected mayor declares that this inflation amounts to \$12,000,000 and would fasten a 5-cent carfare upon the people of Minneapolis during the life of the franchise. Cleveland and Toledo are carrying their passengers for 3 cents, and no city in the world is furnishing as many carfares per thousand of its population as is Cleveland. The American people are rapidly awakening to the fact that public service corporations are essentially monopolies and that they were capitalized upon the basis of all the traffic would bear, and now that the people are taking control they are determined not to pay a large annual tribute to inflated and watered capitalizations.

* * *

A League to Enforce Industrial Peace

In the magazine number of the December Survey an account is given of a proposal for a league to enforce industrial peace made by Julius H. Cohen, a representative of the Public Service Commission of New York in the recent traction strike. Mr. Cohen presented his proposal before the New York Academy of Political Science.

This league would be made up of employer, employe and consumer; in other words, of the two parties to industrial warfare and the big third party, which has usually stood aside and took the brickbats, the public. Its platform would be a recognition by all parties of the rights of all others to organize, which in reality simply means that employers who are already organized and whose right to do so no one denies must grant the same right to their employes; and the establishment of legal tribunals representing all three of these parties.

These tribunals would gather all information regarding fair and reasonable wages and working conditions and to them every worker and employer could appeal for redress from arbitrary or oppressive exercise of the other's powers, and it would keep a record of all collective agreements. He would then have formed a sort of a national council which would operate in the general industrial world in much the same manner that the Interstate Commerce Commission does in the railroad world or the various public service commissions in regard to state utilities. This

council, like the lower tribunals, would be composed of representatives of the three interested groups.

*

The fundamental theory upon which this council would act would be an acknowledgment by all parties concerned that it is the function of the state to regulate service and rates and to its judicial powers all must turn in the end for a settlement of disputes regarding reasonable working conditions. It would follow of course that the right of redress must rest not in the strike and the lock-out or in the boycott and the discharging of men without cause, but in industrial courts.

"The basis of the great industrial compromise," says Mr. Cohen, "is that the trade unionist must yield in his opposition to governmental regulation of his organization. The employer must yield in his opposition to the organization of trades unions. The public must yield in its indifference to the conditions under which human work is done. The business man must yield in his opposition to 'social uplift' in industry. And the social reformer must yield in his indifference to efficiency in modern production."

Mr. Cohen's proposals will doubtless be hailed by leaders in both the labor and capitalistic organizations as academic and visionary, but their author is no academician, but a practical and judicial representative of the great state of New York through its Public Service Commission.

* * *

Child Labor Day January 29

The Federal Council of the Churches of Christ in America has set apart January 29 as Child Labor Day, to be observed in church and Sunday school services. The purpose is to arouse interest in the enforcement of the new federal law in behalf of children and also in behalf of further legislation in the states. The federal law is only operative in the matter of goods which are manufactured for interstate use.

Two ladies—each with her child—visited the Chicago Art Museum. As they passed the "Winged Victory" the little boy exclaimed:

"Huh! She 'ain't got no head."

"Sh!" the horrified little girl replied, "That's Art—she don't need none!"—Harper's Magazine.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

Priests Must Be Abstiners

Archbishop Mundelein of the Roman Catholic church of Chicago is proving the sincerity of his expressed desire to improve conditions in his church and in the city. He now requires of all new priests ordained in his archdiocese that they take a pledge of total abstinence from alcoholic liquors for five years. His theory is that if they abstain this long they will continue total abstiners for the rest of their lives. The archbishop has not formally allied himself with the Dry Chicago Movement, but he has issued the following statement, which will not be altogether unsatisfactory to the leaders of that movement:

"It is not my custom to ally myself with any movement outside of the Church. I believe I can do the most effective work inside the Church. But the Dry Chicago Federation may be sure that I will not fight their movement. No one with intelligence can fail to appreciate the ravages done by the liquor traffic. I would be untrue to my position and my convictions if I did not take a stand in favor of total abstinence. Not only in my attitude toward the newly ordained priests, but in other ways I have taken measures to promote the cause of temperance. I appreciate the delicacy of dealing with those who have come from Europe, bringing with them customs observed for generations, but at the same time the ravages of the saloon among these very foreigners are most apparent. In the matter of Church dogma I speak with authority and insist on having my instructions followed. In such matters as temperance reform I try by precept and example to bring about right conditions."

Federated Church at Garrettsville, Ohio

The Disciple, Baptist and Congregational churches of the little town of Garrettsville, Ohio, have voted to federate. The Methodist church declined to come into the union. A new organization has been effected and the federated church has given a unanimous call to Rev. W. W. Tuttle of Geneseo, Ill., a recent graduate of Grinnell and Yale Divinity School. The purpose is to carry on a complete community

work, with a public library, recreation rooms and social rooms.

British Pacifist May Remain in America

Rev. Leyton Richards, the well-known English pacifist, who has been supplying acceptably the Church of the Pilgrims, Brooklyn, for the last three months, sailed on the St. Louis of the American line for England last Saturday. He has spoken at a number of educational institutions and his reception at Oberlin was particularly cordial. It is possible that he may return to this country for a longer stay, as one or two prominent churches now pastorless have been making overtures in his direction.

Dr. Biederwolf Wants to Make Confession Harder

After meditating upon the superficiality of a good deal of the so-called results of evangelistic work, Dr. Biederwolf has decided that it has been too easy to make a confession of faith. He plans that in the evangelism carried on in connection with the work of the Federal Council of the Churches of Christ in America there shall be no easy card-signing. Men and women must stand up in the pews in the churches and give a vocal confession of faith before the congregation. A plan of four-year evangelistic effort throughout the country conducted by the Council and using professional evangelists was turned down by the Council. The Methodists will no longer co-operate with professional evangelists in any such wholesale fashion, depending now upon a different kind of evangelistic method.

Y. M. C. A. Helps Prisoners

The war camps of Europe would be dreary places but for the kindly ministry of the Young Men's Christian Association. The men in the camps are made busy with useful studies. It is discovered that in the circle are dentists and doctors who

can be put to work to relieve the suffering of their fellows. There is also established a place of worship, where the different religious faiths, including Catholic and Orthodox, conduct services in the forms to which the men are accustomed.

Would Circulate Panama Reports

It is believed by some leading laymen of New York that it would do good to circulate the Panama Congress reports among the workers in Latin America, and they are now raising funds for this purpose. The effort is in the hands of H. W. Hicks, of the Missionary Education Movement, who has offices at 156 Fifth avenue, New York. The plan is heartily endorsed by great religious leaders in many communities.

San Francisco Has Problems

The Protestant forces in San Francisco are very weak, as will be seen when it is noted that in a city of a half million people there are only 17,000 Protestant church members. These have been working in unorganized ways in the past, but now it is proposed that a city federation of churches shall be organized. A woman has offered two thousand dollars toward the five thousand-dollar fund which is necessary to get the movement going.

New Emergency in Armenia

The Committee for Armenian and Syrian Relief announces that a new emergency has arisen in these unhappy countries. Both cholera and typhus are raging, and while the former is of a mild type, the typhus is sudden and deadly in its action. The government has long since confiscated the drugs of the country for use in the army and there is great need of supplies. The American committee is securing a supply of drugs and will hasten them to Turkey as rapidly as may be possible.

Professor Willett's series of articles on **THE BIBLE** begins in next week's issue of *The Christian Century*.

Preachers' Problems

By Ellis B. Barnes

What Our Preachers Are Preaching and Reading

TELL me what our preachers are thinking about and I care not who struck Billy Patterson. Tell me what they are preaching about and I care not whose breakfast food they eat. Tell me what they are reading and I care not whether they belong to the Nicolaitans or the Nickelodeons.

It is very important that the preacher give attention to reading, otherwise the barrel will soon be dry. The character of his reading will determine the quality of his preaching, and it will also determine the color of his mind. Incidentally, a man's books reveal the man. A glance at his library or a fifteen-minute conversation will suffice for data to locate him theologically, intellectually or in whatever field the soul of man has trod or soared. We store up our intellectual treasures on shelves, we carry those treasures on the tip of our tongue or on the point of a pen. The mind flows out in rivers from the pen's point, and that point again, by some curious process, will cause rivers to flow in. If you know nothing, my friend, of the education that comes from putting pen to paper as a habit, try it, and you will be surprised how quickly the paper or something else reveals the treasures of Egypt. Speaking maketh the ready man all right, but to that must be added the exactness that comes from writing, after the reading that maketh full.

The library in the home or the study marks the high tides of the man's experiences. No man is better than his best book, or bigger than his biggest. Never mind reading the latest fiction unless you know what you are doing; a sufficient number can be found to do that without your aid. Read the great books as fast, yet as deliberately as you can, remembering that the latest fiction may become the lasting factor and you can get your hands on it later on, while if there be nothing lasting about it you don't need it. Let the teeth of age test the fitness of a book to survive. Always have an immortal within easy reach to spend the spare moments with you. He will talk if you have ears to hear.

* * *

HEEDING MODERN PROPHETS.

It is a great thing for us all to turn ourselves loose upon the world of books, to sit at the feet of great men, to live our lives unhampered. The determination to do so demands that

we preserve our minds flexible, so as to adjust them to the Providential changes which are now sweeping over the world. If light is ever breaking, we must conform the eye to it. It would be too bad if we should miss in this year of grace the tremendous output of books that are reshaping the world; books that have in them the fire of prophetic eyes, the thunders of coming judgments such as might be heard in the solemn harmonies of Isaiah, and the promise of a new earth wherein are set thrones for justice and righteousness and truth. This is why we have asked a few of our ministers to tell us of books *today*. It is ever a device of the devil to have us believe that all good things belong to the past, as it is one of his tricks to try to make us believe that all the prophets are dead, and that if one should walk down our streets he would have all the insignia of the ancient order of the prophetic school, so that we would know him. We can never know him by his style, though we can always know him by his spirit. It is hard for us to believe that a prophet may be walking down our streets, just as hard as it was for Jerusalem, though we have no trouble in properly appraising the prophet when he is dead. We appraise when we have ceased to denounce. So the great men are with us and the great books are with us, as they have been with every generation. On this very point of things that were, not are, I wish to record a few sentences from "The Educational Ideals of the Ministry," by President Faunce of Brown University, being the Lyman Beecher Lectures for 1908, one of the very best books for preachers known to me:

"There are sincerely devout men who seem to believe in a God who was. He was with Moses, they say, opening up streams in the flinty rock; but now men must dig wells or build aqueducts for themselves if they want water. He was with Israel, granting the people bread from heaven; but now if a man wants bread let him work for it. He was with David and anointed him to kingship; but now he anoints nobody, and those who want high office must secure the votes. About the year 100 A. D., all inspiration ceased, and about 200 A. D. all miracles ceased, and now in a world bereft of divine voices we stumble and grope to the end. Oh, young prophets of the truth, such an idea is the master falsehood of humanity! It is the one fundamental untruth which will put unreality into every sermon

and impiety into every prayer. Our God was, and is, and is to come. . . . Why seek we the living God among the dead symbols?"

Why bury the living prophet among the dead? Why not have in our mental arrangements somewhere the loose-leaf volume rather than the volume with heavy bindings and brass clasps, with *finis* written on the last page? Why not tune our ears to hear the living as well as the voices of the dead? Some of the prophets in our own pulpits seem to be speaking out of the fulness of their experiences and observations as men spoke in the long ago.

* * *

I wish all who read these lines who have a good sermon or a good book that has helped, would drop me a line to say that they are well, and enclose the titles of both. Send a list of from six to a dozen of each. They will reveal the thoughts of your mind, as above indicated, and lighten our own path as if they were concentrated daylight. They will encourage us all to be calm in the presence of ideas with which we are not familiar. Some ideas are too large for us, some too small, while some fit us exactly. With these ideas in our hand, as it were, we want to find our capacity. Above all, we want to study to be unafraid. Haven't we all known a man here and there who assumed everything in this world was settled, and that to slumber on, when men's hearts were failing them for fear, was the chief end of being. To such, ideas are thunderbolts, and he runs to the cellar to escape the cyclone when a cloud appears in the sky, and for an umbrella when the sun shines a little brighter than usual, to ward off sunstroke. His world is a peaceful brown, never admitting too much light or shade. The cyclones would be tonics, and the sunlight health, if he only knew how to live his life sincerely and serenely, whereas now he fears because he lives in a world of sham.

I hope the laymen will read these lists of sermons and books. The series promises to be interesting. Already from different sections of the country assurances are pouring in that many laymen are in a state of fear lest these articles should be long delayed. Let all be calm, as events of such importance can neither be halted nor hurried. We believe that the series will measure up to the most sanguine expectations. We present only a few lists this week. Others will follow.

Rev. E. L. Powell, Louisville, Ky.

Pulpit Themes:

"The Conversion of a Church Member"; "The New Creation"; "How a Big Business Man Found God"; "The Sermon on the Mount"; "James Whit-

The Sunday School

What Are You After?

*The Lesson in Today's Life**

By JOHN R. EWERS

comb Riley and Heaven"; "The Place of the Sword in Knighthood"; "Looking Unto the Hills"; "The Wrath of God"; "Thy Will Be Done on Earth"; "What Constitutes a Pure Church"; "Baptists and Disciples," followed by "Disciples and Episcopalians" in a General Discussion of Christian Union; "Found in Christ"; "A Question Concerning Jesus Addressed to Lawyers"; "The Spirit of Cheerfulness."

Rev. H. D. C. MacLachlan, Richmond, Va.

Pulpit Themes:

"The Other Little Ships"; "The Man for Whom Jesus Had to Wait"; "The By-Products of Life"; "The Spiritual Significance of Socialism"; "The Empty Grave of Experience"; "A Living Dead Man."

Books Read and Recommended:

"Crime and Punishment," Dostoevsky; "The Brook Cherith," George Moore; "The Prophets of Israel," Robertson Smith; "Theism and Humanism," Balfour; "The Cross in Japan," Hagin; "Social Forces in England and America," H. G. Wells.

Rev. John M. Alexander, South Bend, Ind.

Pulpit Themes:

A series of five sermons on "The European War and What It May Teach Us"; "Spiritual Pathfinders"; "The Power That Changes the Course of Human Life"; "The Impossible Crumbling Before Faith"; "Life's Waste Products."

Books Read and Recommended:

"New Wars for Old," Holmes; "What the Great War Is Teaching Us," Jefferson; "The Living Forces of the Gospel," Warneck; "Bergson and the Modern Spirit," Dobson; (J. M. A.) "The New World Religion," Strong; "Practical and Social Aspects of Christianity," Robertson; "The Resurrection of Jesus Christ," Lake.

Rev. C. M. Chilton, St. Joseph, Mo.

Pulpit Themes:

"Environment"; "The Secret of Happiness"; "Then Judas Who Betrayed Him, When He Saw"; "Some Reasons Why a Man Should Be a Christian"; "Now These Things Happened Unto Them by Way of Example"; "The Second Coming of Our Lord"; "The Master."

Books Read and Recommended:

"The Making of England," Greene; Roosevelt's "The Winning of the West"; "Pan Germanism," "Pan Americanism"; "The Blue Bird," Maeterlinck; "Loyalty," Royce; "What Is the Truth About Jesus Christ," Loof; "Conduct and the Supernatural," Thornton; "The Gospel and the Church," Loisey; "The Evolution of Early Christianity," Case.

Three disciples follow Jesus. He turns to them and bluntly asks, "What are you after?" Jesus had a way of resolving things into simple elements. If you are after loaves and fishes you are in the wrong path. If you are



looking for a snap, you have entered the wrong door. If you are supremely interested in a get-rich-quick scheme, go elsewhere. If you are in search of cheap life insurance try some other agent.

What do you want, anyway? If you are after the Great Teacher, I am He. If looking eagerly for the Deliverer, I am He. It is about the right time in the new year to seek the answer to our question. Already many of the New Year resolutions have been forgotten or broken; let us find out what we are after.

President Wilson did well to ask the foreign fighting nations to define what they are fighting for. If it be true that all of them are after humanity—how interesting to have them all say so! If all are fighting for pelf and power, let us know that also. If all are wonderfully concerned over the integrity and rights of little nations—like Belgium, or, shall we say Greece?—then let us know that. "Tell us," he says, "what you are after; suffering neutrals have a right to know."

* *

And here come our business men home from the wearisome day. Energies have been spent wildly. The very body and brain have been burned up, like a sacrifice. Such toil the world never saw before. Well, my brother, what are you fighting for? A good living? You have had that for years. Higher social position? Why? Higher rating in Dunn and Bradstreet's? Again, why? More money for the wife and children to spend? More money for missions and the church? Life for you is a struggle. Would a definition of terms be help-

*The above article is based on the International Uniform lesson for January 21, "First Disciples of the Lord Jesus." Scripture, John 1:35-51.

ful? The White Christ turns upon you and asks, "WHAT SEEK YE?"

There is not a group, not a class, but should ask and answer this question. What is the minister after? More salary, more influential members, more missionary funds? What is the deep, underlying motive? Service to God? What is the Sunday school teacher after? A reputation as a brilliant teacher so that more scholars may be attracted to his or her class? Is it the glory of men or of God? All of this leads each one of us to a deep study of motives.

There is a terrible significance in Jesus' word, "Seek and ye shall find." That is true, WE SHALL. Your prayer is not the mumbling of your lips; your prayer is your life-passion. It is what you seek. "O God, give me money," is the real prayer of many men's lives.

"O God, let me have an easy time," is the prayer of many a woman. "O God, let me only make a good appearance," is the prayer of many a superficial life. It was Jesus who dared pray, "Thy will, not mine, be done." It was Henry Martyn who prayed, "Now let me burn out for God." What we seek we shall most certainly find. Yes, we shall find money. Yes, we shall find ease and pleasure. But what of it? "What seek ye?"

* *

But perhaps it is real religion that we seek! Perhaps we have experienced enough of worldly success and have seen enough of the emptiness of mere earthly things to long for the water of life. "As pants the heart after the water-brooks, so thirsteth my soul after Thee, O God." A dry brook means death. A godless life means the same. Well, if it is real religion that you want you have come to the right person. Jesus is the one. They went and abode with him and went away thrilled, convinced, satisfied. "We have found Him," they cried. "Found who?" "Jesus, the Saviour."

Maybe you have not found Him yet. You have gotten money, position, praise, ease, pleasure—but you have never found Christ. Then you have been wasting your energy upon secondary goods. "Seek ye the Lord while He may be found. Call ye upon Him while He is near." "SEEK AND YE SHALL FIND." "WHAT SEEK YE?"

Disciples Table Talk

A Remarkable Bible Class

Perhaps the most remarkable Bible class among the Disciples, and one of the most unusual in any of the churches, is the Upper Room class taught by Prof. T. M. Iden, now at Ann Arbor, Mich., but in earlier years at Butler and other colleges. During the past twenty-five years Professor Iden has conducted the work of this organization, and during this period over five thousand men have been members. The good news comes that the increase of membership during the past three months has surpassed the record of any three months in the class' history. It is now proposed that the class erect its own building, to care for this unique work among college men. Over a thousand dollars has already been pledged. An interesting feature of the work of this class is the fact that its members continue always to be members, unless they voluntarily drop out. What a bond for Christian influence is this organization! Its members are scattered over the earth, but there is still essential unity. Mr. Iden reports that this year one of the "boys" lost his life rescuing a companion from suffocation in a gas trench in war-ridden Europe. Another was drowned in the Rio Grande river, on the Mexican frontier, whither he had gone at his country's call. The article on another page, entitled "Taking Invoice," is a portion of a message recently sent out to the members of the class by their teacher.

A "Call to the Colors" at Rockford, Ill., Church

"A Call to the Colors" is what W. B. Clemmer, pastor at Central church, Rockford, Ill., calls the campaign which was launched by Central church January 1, to extend until Easter, April 8, "It will be a hundred days' effort to bring the church to its full working strength in every department," says Mr. Clemmer. Increased attendance will be one of the aims. The Sunday school has set as its goal a 50 per cent increase and probably a like mark will be set in other departments. A federation for co-operative work may be formed among the men of the church. Special days will be slated, culminating in special meetings before Easter.

Loveland, Colo., Pastor Preaches to City's Youth

Last October, J. E. Lynn, of the Loveland, Colo., church, had a breakdown in health and was compelled to cease work for a while. At this time he handed in his resignation at Loveland, but, upon the unanimous and persistent request of the church members, this did not go into effect. Mr. Lynn writes that under the physician's treatment he has fully recovered and is now in perfect health. He is now preaching a series of Sunday evening sermons to the youth of Loveland; in addition to his sermons, talks are also being given by the public school superintendent of Loveland, the city mayor, the public librarian and other citizens. Mr. Lynn's sermons are on "Seven Deadly Sins to Be Avoided by Youth." The other talks are on the following topics: "Our Youth and the Beet Field, as Viewed by the School"; "Our Youth and the Beet Field, as Viewed by the Factory"; "Our Youth

and the City Streets"; "Our Youth and the City Library"; "Our Youth and the Movies."

Missouri Young Men Plant Successful Church

Not many months ago, R. H. Love, the pastor at Eldorado Springs, Mo., took a number of young men of his Sunday school and went to Dederick, a small railroad town not far out, and there organized a Sunday school in a school-house. The interest and enrollment grew. The latter part of May of last year J. Will Walters of Nevada, Mo., went to Dederick and held a revival, using the Seventh District tent. There were 98 additions to the membership. Mr. Walters succeeded in raising funds to the amount of \$1,000 to begin the erection of a church home. An enterprising citizen who came into the church during the meeting gave a tract of ground sufficiently large for both the church and a parsonage. The new congregation purchased from the Eldorado Springs church an unused building and wrecked and moved it, and from it built a handsome church house at a cost of about \$2,000, not including the lot and donated labor. December 27 was set as dedication day. The district evangelist, J. H. Jones, had charge. Over \$700 was raised at this time, although only \$600 was required. The church is now full-fledged, and Mr. Jones writes in high-praise of the leaders in the new congregation. It is hoped to make this rural church a real force for community betterment.

Disciples and Methodists Lead in Des Moines

Numerically, the Disciples and Methodists are the two strongest denominations in Des Moines, Ia. The secretary of the religious census bureau, which recently made a city-wide enumeration of the church-going and non-church-going population, reported that approximately five thousand cards had been filled out by members and "friends" of the two denominations. The Catholic church was found to rank next, with about 2,500 cards.

Sunday Schools Give to American Missions

December proved a rich harvest month among the Sunday schools of the brotherhood in their offerings to American missions. New records were made by many schools: Central, Dallas, Tex.; First, Lawrence, Kans.; South Broadway, Denver, Colo.; Central, Indianapolis, Ind.; High Street, Akron, Ohio, and many other schools went far beyond all previous records. High Street, Akron, reached the \$500 figure. This is the record offering from the schools to American missions, with the exception that Independence Boulevard, Kansas City, Mo., made a like offering three years ago. Some much appreciated offerings came from colored schools in the southland, and an offering from the school "farthest north"—that at Seward, Alaska—inspired enthusiasm at the office of the American Society. But it is sadly reported that fully six hundred schools that pledged themselves to make an offering have not yet reported. Many other schools which gave last year have fallen down this year. At least \$50,000

must be raised this year, and the total raised to date is far from that figure. Every school which has not done its part should do so, and send the offering to Secretary Hopkins at Carew Building, Cincinnati.

A Community House at Kentland, Ind.

Elvin Daniels is doing a genuine piece of community work at Kentland, Ind., and dedicated his community house on December 17. It is a frame structure, sixty feet by ninety, and additions will be made later. People of all religious faiths in the community are back of the work.

Illinois Rural Church Achieves

The Blooming Grove church is a rural church near Bloomington, Ill. For three years there were no services. Then a Sunday school was organized, a minister employed and a good meeting held by C. D. Hougham. The present minister, J. F. Smith, was called to the work nearly two years ago. He has led the congregation in the remodeling of the building. The congregation now has a building well suited to their work, with a splendid basement for social gatherings. The Ladies' Aid Society is a busy organization.

Woman Evangelist Leads Church to Victory

One of the victories in the Third District, Mo., this year was the one at Marshfield, in a splendid meeting held by Mrs. S. McCoy Crank, formerly of Mt. Vernon, Mo., but now residing near Greenfield. Mrs. Crank is the joint evangelist of the District board and the State C. W. B. M. board for special meetings. The church at Marshfield was very much discouraged. They had a debt of about \$2,500. The membership was disorganized. Mrs. Crank raised about \$800 cash to apply on the debts and \$500 in pledges. The Sunday school increased in attendance and three new classes were added. Membership in the C. W. B. M. increased. There were five additions to the church. About \$300 was pledged for the minister's salary and the canvass is still going on. Mrs. Crank preached thirty-six sermons, made five other addresses, and made about 300 calls. The balance of the debt is now arranged so that it will not prove a serious handicap to the progress of the work.

Des Moines Church Gives Half Carload to Poor

University Place church, Des Moines, led by C. S. Medbury, had a genuine giving Christmas in 1916. Each of the classes of the Sunday school brought its gift, and these, with the potatoes collected as admission fees, aggregated nearly a carload of provisions to be given to the deserving poor. The Loyal Women and the University Class of girls divided honors for first prize.

Christian Endeavor Societies Support Evangelists

The Christian Endeavor Society at Bowling Green, Ohio, has assumed the support of Shirai San, an evangelist at Akita, Japan, through the Foreign Society. For a number of years the Endeavor Society at Atlanta, Ind., has had a splendid part in supporting the orphanage work at Damoh, India. It now becomes a "Life-line," providing for Masih Das at Mungeli, India. The band of Endeavorers at Rochester, Minn., has

agreed to support Solomon, No. 729, at Damoh, India. This is an advance step for this society. Every society of the brotherhood should arrange to observe Endeavor Day, the last Sunday in January, by using the interesting program, "Life Lines Across the Sea," sent out by the Foreign Society to all societies promising to take an offering for the foreign work. Endeavor Day, the anniversary of the organization of the movement, is rapidly becoming the "high day" of the year for the young people.

Tithing League at Akron, Ohio

A Tithing League has been organized at High Street church, Akron, Ohio, to which L. N. D. Wells ministers.

Iowa Church Reports Progress

The church at Delta, Ia., of which N. C. Carpenter is pastor, has recently spent \$5,000 on improvements, has an Endeavor society of over a hundred members, and now supports Mrs. L. B. Kline in Vigan, Philippine Islands, as its living link.

K. F. Nance Tells of War Experiences

K. F. Nance, recently returned from service with the Ambulance Corps in France, gave a lecture on his experiences in Hutchinson, Kans., church, on December 15.

W. S. Cook Faces Physical Breakdown

Walter Scott Cook, who leads at Wilkinsburg, Pa., is recuperating in the Tennessee mountains. Mr. Cook finds himself in bad physical condition, due to his strenuous tasks in connection with the erection of the fine new church home at Wilkinsburg.

Purdue Disciple Students to Have a Pastor

George W. Watson, pastor of the rapidly growing work at First church, Lafayette, Ind., will enjoy the services of an assistant pastor. Robert Knight, of Shreveport, La., has been elected to serve in this field. He will be supported jointly by First church and the Indiana Missionary Society, and will give half of his time to ministering to the Disciple students in Purdue University. Mr. Knight is a very fine singer.

Evangelistic Service to Be Held in Armory

The church at Clarinda, Ia., will give the entire month of January to a series of evangelistic meetings to be held in the local Armory. R. C. Snodgrass, the pastor, will preach, and will be assisted in the music by H. W. Talley.

"Get Together Week" at Detroit Church

January 8-12 will be observed by East Grand Boulevard church, Detroit, as "Get Together Week." W. G. Loucks, the pastor, reports that 80 per cent of the members of the church are giving

toward current expenses and 63 per cent to missions. Mr. Loucks gets out a post card church publication called "The Booster."

An Envious Record

The Sunday school at Tioga, Tex., has elected Matt Bradley superintendent for the twenty-fifth time.

A New Building for Flint, Mich., Church

The Flint, Mich., church will have a new building for its work. George L. Snively is now in a series of meetings at Flint.

Preachers' Parliament at Eugene, Ore., 1917

A. L. Chapman, of Bozeman, Mont., created a strong impression at the recent Preachers' Parliament, held at Spokane, Wash., with his paper on "Christianity the Only Permanent, Effective, Vital Force in the World Today." The Parliament voted to go to Eugene, Ore., next year. The new president is E. C. Sanderson of Eugene Bible University.

A Cooperative Bible Class in Missouri

The Sunday school of Linn Knoll, Mo., has organized a cooperative Bible class, composed of the people of the community, regardless of church lines. This speaks well for the influence in that community of H. F. Davis, their minister.

Texas Church Has Good Givers

Main Street church, Waxahachie, Tex., has decided to clear off a debt of \$7,500. A third of this amount has been pledged by three members of the congregation.

Speaking of Rural Churches—

Of the 93 rural churches in Oregon, 35 per cent have pastors, 40 per cent have Sunday preaching and 25 per cent have no preaching at all.

Central Church, Terre Haute, Cultivates Boy Life

Central church, Terre Haute, Ind., has caught the vision of its opportunity with its boy life. Recently, through the work of a special committee, appointed by the official board of the church and the superintendent of the Bible school, a hall was rented for athletic purposes. Both the girls and boys of the school will have the use of this hall during the winter months, for basket ball and other athletic games. The hall is being rented in cooperation with one of the high schools of Terre Haute.

Endowment Wanted for Bethany College Cemetery

It is proposed to secure an endowment of \$1,500 for the "College-Campbell cemetery" at Bethany, W. Va. This burying ground was given to Bethany college in the will of Alexander Campbell in 1886.

Christian Endeavor Day Program

Christian Endeavor Day, 1917, comes the last Sunday in January. The program of the National Board of Christian Endeavor for the use of our societies is now ready for distribution. It is called "Voices from the World Field." It is the most important the board has ever issued, and should be used by every society among us. The program is a set of short addresses by the leaders of our organized Missionary, Educational and Benevolent agencies. The addresses are short, crisp and to the point.

Our young people need to come in contact with the leaders of our organized work. They need to know not only the leaders, but also the open doors of opportunity for our people. The Christian Endeavor Day program for 1917 presents in an admirable way the missionary situation that confronts us. Not only do the Endeavor societies need what the program supplies, but the whole church needs this sort of education.

The National Board of Christian Endeavor hopes that many of our churches will offer the hour of the Sunday night preaching service to the young people, and thus give all the members of the church a chance to attend the meeting. It would seem that Christian Endeavor has rendered the cause of Christ sufficient service to warrant this recognition. But it is not a question of honoring anything or anybody, but of educating the young people of the church.

We are growing as a people in our interest in world-wide evangelization, but it is a well known fact that many of our young people know but little about our own missionary, educational and benevolent organizations. They do not attend our conventions in large numbers. The Endeavor Day program this year brings a miniature National Missionary Convention to each Christian Endeavor Society.

In addition to the addresses by the leaders of our various societies, there is an address by Peter Ainslie on the history and position of the Disciples of Christ. Our young people need to know the great principles for which we stand. All these addresses are to be committed to memory and recited, not read from the program.

The National Board of Christian Endeavor is trying to conduct a systematic campaign of education among our young people, and the Endeavor Day program is in line with this plan. It is, in fact, a part of it. "Voices from the World Field" is a well balanced, full rounded, square deal missionary program.

It will be sent free of all cost to all societies desiring to use it, on condition that the Endeavor Day offering be forwarded to the National Board of Christian Endeavor. The last Sunday in January is not far away. Order the program at once. Address:

CLAUDE E. HILL, Nat'l Supt.,
Station A, Chattanooga, Tenn.

An Ideal Course for Adult and Young People's Classes

Dr. Loa E. Scott's "Life of Jesus"

A study of the life of the Master in 52 lessons. Bristling with questions, and requiring a study of the Bible itself. The finest course yet offered for adult and young people's classes. Price in lots of 10 or more, 40c. Single copy, 50c.

Disciples Publication Society

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700 E. 40th St., Chicago, Ill.

Father and Son Banquets in St. Louis, Mo.

Maplewood and Hamilton Avenue Christian church schools of St. Louis were among the thirty churches to hold Father and Son Banquets in greater St. Louis on the evening of December 15. The observance of this special occasion came as a result of the work of the Older Boys' Council of St. Louis.

A Community School Near Lexington, Ky.

A new school building has recently been dedicated in Kentucky, six miles from Lexington, called the **Russell-Cave** school. It is the wish of the people of this community that this new structure be used for union Bible school purposes.

Disciples' Opportunities in Omaha, Neb.

C. F. Stevens of Beatrice, Neb., church writes that he has recently visited Omaha and states that what impressed him most on this visit was the fact that Omaha offers a great missionary opportunity for the Disciples. There is a population of 200,000, and the Disciples have but three churches. The Methodists have eighteen. With such men as Pastors Cobbe, Peters and Albers at the head of the churches in Omaha, Mr. Stevens sees the beginning of greater days there for the cause represented by them.

Youngstown Goes to Church

January is being made a time for church-going at Youngstown, O. The Protestant churches of the city are cooperating in a Go-to-Church campaign. W. D. Ryan, L. G. Batman and W. S. Goode, of the Disciples churches, are giving their entire support to the effort. During this month all the preachers are considering the same themes. Each church has been assigned a certain district for visitation during the month.

W. F. Richardson Banqueted

A dinner in honor of W. F. Richardson, who is closing his pastorate at First church, Kansas City, Mo., was given by the ministry of the city at one of the local hotels on December 29. Mr. Richardson plans to rest a while, then take a pastorate within reach of Kansas City, where he is greatly appreciated.

Spiritual Revival at Quincy, Ill.

More than 500 persons were added to the membership of the churches of Quincy, Ill., through the recent union revival held by Bob Jones. First Christian received seventy-five of these. The good work of W. D. Endres at First church is responsible for the coming of many of the new members.

Ohio Disciple Leaders Undergo Operations

W. D. Ryan, of Central church, Youngstown, Ohio, is again at work, having recovered from his recent serious operation. Miner Lee Bates, president of Hiram, who was also compelled to undergo an operation a few weeks ago, is reported recovering.

Progress in Japanese Missions

L. D. Oliphant of Akita, Japan, writes that there was one baptism at Honji on October 31, and that six baptisms are to be reported at Tsurunoka for the summer. The November mothers' meeting at the kindergarten was a special patriotic meeting, with Professor Ishikawa as

speaker. Thirty-six non-Christian mothers were present, a total attendance of 49. Each person present received a small Japanese flag made by the children. Early in November Professor Ishikawa made an evangelistic trip through the Akita district.

Missionary Rally at Alliance, Ohio

A missionary rally will be held at Alliance, Ohio, church Tuesday, January 9, 1917. President A. McLean, of the Foreign society, will be in charge. Addresses will be made by C. P. Hedges of Africa; W. H. Hanna, Philippine Islands, and C. F. McCall, Japan. The churches of the adjoining counties will have representatives. Stereopticon pictures taken on the fields will be shown in the evening. Sessions will be held morning, afternoon and night.

Claude E. Hill Succeeds in Chattanooga Field.

Claude E. Hill, who went from Valparaiso, Ind., to First church, Chattanooga, Tenn., last year, is meeting with great success. His audiences are the largest in the city. There have been about 75 additions to the church membership since May 1. A meeting will be held by Mr. Hill, beginning January 14.

Michigan Schools Give Christmas Gifts

The young men's and young women's classes of the Ann Arbor, Mich., Sunday school sent a Christmas donation to the Livingston, Tenn., school, which is under the direction of the C. W. B. M. The Circle girls of North Woodward Avenue, Detroit, together with the woman's society, sent a barrel of good things to the Hazel Green academy, and also gifts for the mountain boys and girls at Hazel Green.

Detroit Women Support Professor Iden as Living Link

Prof. T. M. Iden, of the Ann Arbor Bible chair, has been chosen as the Living Link of Detroit Central's Woman's Missionary society. The chair at Ann Arbor was the first one established by the national board. A new Bible chair building will soon be erected at Ann Arbor to provide more ample accommodations for the large classes that now crowd the present hall.

Carltons Retire from Carr-Carlton College

President Charles T. Carlton and his sisters, Misses Grace and Sallie Joe, have resigned their positions at Carr-Carlton college, at Sherman, Texas. Christian education in Texas began with this college, which was founded fifty years ago at Bonham by Charles Carlton. When his children became old enough they joined their father in the work of the college, and at his death some years ago Prof. Charles T. and Misses Grace and Sallie Joe continued the work at Bonham until about three years ago, when Carr-Burdette and Carlton colleges were consolidated in the buildings at Sherman under the name of Carr-Carlton college. School was suspended for the present session to make repairs on the buildings, and now comes the announcement that the Carltons have retired.

East Dallas, Texas, Church Raises Over \$2,000 for Fowler Homes

There are few churches in the brotherhood which have to their credit such gifts to benevolence as East Dallas, Texas, church, to which J. G. Slater ministers, and where S. J. McFarland serves as Sunday school superintendent. A few weeks ago, at a staff meeting of the minister and the general officers and teachers of the school, it was determined

THE LIFE OF CHRIST

will be the theme of the International Uniform Sunday School lessons for the first six months of next year. There is no other course of study that offers such an opportunity as this for interesting and profitable work in adult and young people's classes. There is no better method of conducting Bible class work than by the question method. This is the plan of study followed in the best text on Christ's life published—

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EDUCATION DAY JANUARY 21

1917

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to designate Sunday, December 17, as Record Day at the school. It was planned to make cash contributions to the Fowler Orphans' home, especially for the work of the girls' dormitory. Here is the remarkable report submitted by the superintendent for the day: Beginners' department, 162 present, \$44.83; primary department, 133 present, \$68.56; junior department, 144 present, \$50; intermediate department, 101 present, \$39.71; senior department, 228, \$136.22. Adult department: Berean class, 210 present, \$76.01; ladies' class, 75 present, \$52; men's class, 260 present, \$1,299.66. Other offerings: Ladies' aid, \$250; officers, \$250; total, 1,313 persons, \$2,266.99.

* * *

—The Commercial Tribune of Cincinnati gave the Evanston (Cincinnati) church a three-column write-up in a recent Sunday addition.

NEW YORK A Church Home for You.
Write Dr. Finis Idleman,
142 West 81st St., N. Y.

—A. McLean will lead in a missionary rally at Osceola, Ia., on January 24.

—Edgar Price, minister at Council Bluffs, Iowa, reports that 59 persons were added to the membership of the church there by the evangelistic services led by A. G. A. Buxton, who recently came to the Disciples from the Episcopalian church.

—On the occasion of the eighth anniversary of the ministry of C. B. Reynolds at Alliance, Ohio, the Loyal Women's class gave evidence of their goodwill by presenting their pastor with a bouquet of American Beauty roses—a rose for each year of his service.

—Anyone interested in the rather remarkable "Ozark Plan"—"the whole church supporting the whole missionary program"—should write for a copy of the leaflet explaining the plan, which may be had for 5 cents from J. H. Jones, 927 South Jefferson street, Springfield, Mo. This plan was described in a recent issue of the "Century," and is well worth considering. The leaflet also contains the addresses given by C. C. Garrigues of Joplin, Mo., at the county conventions of the Third District of Missouri.

—East End church, Pittsburgh, Pa., has planned a Father and Son Banquet for January 5.

—Willis Stovall, a ministerial student at Texas Christian university, has re-

turned to his missionary station among the Indians at Manigotogan, Canada.

—J. T. McKissick of Harriman, Tenn., has been called back to Texas. He will minister to the church at Midland.

—There are forty-three tithers in the congregation at Marshall, Texas. The salaries of these persons average \$100 per month. G. F. Bradford ministers at Marshall.

—A great gathering of state and national secretaries is planned to be held at St. Louis, Mich., early this month. The church at St. Louis has called T. H. Rella as its pastor.

—Compton Heights church, St. Louis, Mo., has adopted the unified program for Sunday school and church.

—O. W. Stewart, the Flying Squadron man, was the principal speaker at a prohibition mass meeting held at University Place church, Champaign, Ill.

—The pastors of four churches of Hartford City, Ind., recently exchanged pulpits, M. W. Yocum, of the Disciples work, preaching at the Methodist Episcopal church. Union prayer services are being held by these churches, and the good-will between the congregations is very gratifying.

—G. D. Serrill, of Waterloo, Iowa, church, recently addressed the local Ministerial association on the topic, "The Church and the Changing Order."

—The Drury College Bible School Bulletin for December presents the holiday greetings of Dean W. J. Lhamon, who reports a good year at this school, which is doing a notable service for southern Missouri. Every Sunday school of the Third district should contribute annually to this good work.

—The death is reported of A. M. Chamberlain, one of Cotner university's first teachers, at his home in Miami, Fla. Heart trouble was the cause of his demise.

—Herbert Yeuell gave two lectures at Liberal, Kan., shortly before Christmas. Mr. Yeuell is kindly remembered at Liberal, having held a series of meetings there three years ago.

—H. H. Peters has published a very valuable booklet containing an article by Mr. Peters on "Teaching the Essential Element in Religion."

—As one result of the every member canvass at First church, Joplin, Mo.,

where C. C. Garrigues ministers a gain of 60 per cent was recorded for the cause of world-wide missions. Over 500 families were visited during the campaign.

—G. L. Zerby, recently of Donovan, Ill., a graduate of Eureka, will begin his new work at St. Joseph, Ill., next Sunday.

—The church at Washington, Iowa, will hold evangelistic services next week. These will be led by J. N. Crutcher of Kansas City.

—J. W. Underwood, of Central church, Anderson, Ind., recently delivered an address at a meeting of the local Y. M. C. A., his theme being "The Call of the Hour."

—A Christmas pageant was the big feature at Irving Park church, Chicago, on Christmas Eve.

—L. R. Hotaling has resigned from the work at Ridgely, Ill.

—The fortieth anniversary of the founding of First church, Hagerstown, Md., was observed on December 17, the pastor, G. B. Townsend, preaching on "A Voice from the Past."

—The church at Sapulpa, Okla., is planning to erect a new \$50,000 building.

—The \$40,000 building at Newton, Kan., was successfully dedicated late in December.

—J. W. Leonard, pastor at Fostoria, Ohio, reports that the Sunday school there raised \$250 on December 24 as the last installment on a church debt of several years' standing.

—E. S. Bledsoe, who leads at Temple, Texas, First church, reports a most successful White Gift service there on Christmas Eve.

—J. H. Monk of Fort Worth, Texas, has been called by the church at Winslow as its pastor.

—W. R. Warren spoke in the Richmond, Va., churches on December 17 in behalf of ministerial relief.

—George W. Kemper, of Hanover Avenue church, Richmond, Va., has been elected president of the Ministerial Union of Richmond.

—Miss Hazel Lewis, national elementary secretary of the A. C. M. S. Bible school department, will speak at the Payne Avenue church, North Tonnawanda, N. Y., on January 13 and 14.

This church has recently been remodeling its building with a view to more efficient Sunday school work.

—The Disciples ministers of St. Louis, Mo., gave a farewell banquet to C. A. Cole, who is leaving Compton Heights church, St. Louis, to assume the work at Glendale, Cal.

NATIONAL BENEVOLENT ASSOCIATION NOTES

A new heating plant has been installed in the Northwestern Christian Home for the Aged, at a cost of approximately \$4,000. This Home is crowded to the limit. This Home is providing for some of the great souls of the brotherhood. It is worthy of a more generous support. There is great need of canned fruit. We appeal to the churches of the Northwest to supply this need.

Mrs. J. C. B. Stivers came to the rescue in the hour of need in the Cleveland Christian Home. When the matron resigned suddenly, she left her own home and took charge of the Orphanage for several weeks, until a matron could be secured. She devoted her time to a general improvement of the Home. She has just turned the reins over to Mrs. Jennie Russell, an experienced manager of homes for children.

A group of the choice women of Atlanta recently gave a high-grade moving picture theater party for the benefit of the Southern Christian Home.

The Juliette Fowler Home has just completed the installation of a hospital department, consisting of two wards, with diet kitchen and toilet accommodations. This equipment enables the management to isolate the children when sick and to give them the best of care. It cost something over a thousand dollars.

The repairs at Valparaiso, which have been going on for some time, are now completed. Our little hospital has been thoroughly made over. It is, indeed, a new institution. It is now prepared to do the best kind of hospital work. The cost was over \$3,000.

The children of the Christian Orphans' Home are singing the praises of W. A. Morrison, Mrs. J. W. Strawn and Mrs. W. T. Henson. The reason for this song of thanksgiving is the receipt from the brethren of Randolph County, Mo., of a car loaded with the choicest and best products of garden and farm. If there was any good thing that was left out of this generous donation, we haven't discovered it. In addition to the carload of supplies, more than one hundred dollars in cash has been received.

The association is greatly indebted to E. B. Bagby of Washington, D. C., for the splendid service recently rendered at the state convention of the North Carolina Christian Missionary Society. In response to his appeal, an offering of \$70.65 came to us.

Fred Kline, the association's Illinois representative, in company with Mrs. Lowell McPherson and State Secretary Brady, has just completed a six weeks' "uplift" campaign among the churches of New York state. The Havens Home at East Aurora, the association's New York institution, is experiencing some of the benefits.

Within the last month the association has received nine annuity gifts, totaling seven thousand dollars. This is a third of the amount of all of last year.

The association has a family of approximately six hundred; to be exact, 580.

This family ranges all the way from the tiniest baby to the dearest old grandmother. It is made up of widows, orphans, half orphans and homeless, helpless, aged, indigent disciples of Christ. It takes a goodly sum to sustain this family. Brother, Sister, are you having a part in it? If you are, you are laying up for yourselves the richest treasure in Heaven.

JAS. H. MOHORTER,
Secretary.

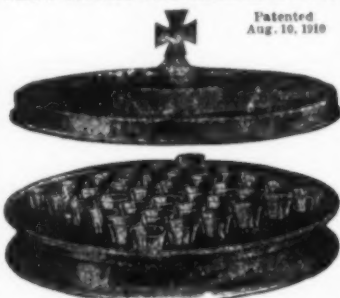
The church at Waukegan, Ill., is rejoicing over the clearing of a debt of \$1,000 on its building, which has been standing for many years. This was made possible through a provisional offer, the church to raise the balance. The announcement of this offer was made two weeks ago in the morning. In the evening a little group of the members came together and the \$300 required was soon raised in cash and pledges. On that evening, after the church session, the treasurer and chairman of the finance committee got into a car and motored over to inform the gentleman who had made the offer that the balance required was raised. He at once gave his check for the \$700 and an additional \$100. W. C. Macdougall is leading this congregation to genuine success. A number of accessions to the church membership are reported during recent weeks.

FOREIGN MISSION MESSAGES

Frank V. Stipp, Laoag, P. I.: "The work is doing fairly well, except that the people are in the midst of a famine of considerable severity, and a good many of the brethren are thinking less of the kingdom of God and His righteousness than they are of where the next meal is coming from. But we will have our rice harvest in six weeks and it promises to be a good one. Mrs. Stipp has gone to spend two weeks in the Girls' School at Vigan."

Dr. L. B. Kline, Vigan, P. I., reports 154 surgical operations, 51 major and 103 minor; 41 in-patients, 542 visiting nurse calls, 593 institutional days, 56 laboratory examinations, 2,096 persons treated in a month.

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The reports of last year have been so cordially and enthusiastically received that we feel nerved to go forward. Words of congratulation and encouragement come from every part of the country, and even from lands beyond the seas. Friends seem to be in a most favorable attitude for another year's advance. These are good times. The churches are better trained and it does not seem a difficult task to reach \$600,000—the amount suggested by the Des Moines convention.

Last year the churches reached the highest mark in their history when they gave, as churches, \$153,530, a gain of \$21,600 over the previous year.

If the churches give \$200,000 or more this year, it is almost certain the \$600,000 will be reached. What another splendid victory that would be!

S. J. COREY, Secretary.

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one of personal consecration to Jesus Christ, and mutual helpfulness.

To Miss Jennie Jenkinson, who for four years was the pastor's efficient assistant, is due the splendid work of the Outlook Class. This consecrated woman has become a real pastor to the individual members of the class, sharing their joys and sorrows and discussing with them the most intimate problems of life. Having charge of the welfare work in one of the largest concerns of the city, she holds her membership with the church and leads this splendid body of women in their Christian activities.

W. F. ROTHENBURGER,
Pastor.

The Outlook Class of the Franklin Circle Sunday School, Cleveland, Ohio, is a well organized class of young women, having an average attendance of thirty-eight.

The meetings are held in the Friendship Room of the new Community House. A spirit of warmest cordiality and harmony prevails, and the deep spirituality of all the girls is unquestioned.

The same officers—President, Secretary and Treasurer—have directed the affairs of the class for the past four years. The chairman of the Missionary Committee is the vice president of the class.

The Sunday morning program consists of five minutes for devotional purposes, the repeating of a psalm and prayer, and twenty minutes for lesson study. The final five minutes is occupied with announcements and getting acquainted.

MISSIONARY ACTIVITIES

A missionary program is arranged by the Missionary Committee for the last Sunday in each month.

The missionary activities of the class are as follows:

The supporting of a student in the girls' school in Tokyo, Japan.

A Bible woman supported in Nanking, China, the Living Link station supported by the church.

The establishing of the "Gertrude Hall Memorial Room" in the Mission School in Livingston, Tenn., in memory of a former member and officer of the class.

Contributions are made to all of the missionary offerings of the Sunday school by the class.

Special philanthropic work is done at Easter, Thanksgiving and Christmas.

The needs of the local church are kept constantly in mind, and any appeal for assistance meets with a ready response.

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